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GENIZAH SPECIMENS.

Ecclesiasticus.

THE collections of MSS. brought by me from the Cairo Genizah, a place which has been so vividly described by Mr. E. N. Adler in an interesting article in the April number of this REVIEW, are still in the course of examination, so that an adequate account of their contents is at present impossible. In compliance, however, with the wish of the editors of this periodical I propose to give a series of texts under the title of "Genizah Specimens" which will, I hope, enable the student to form some idea of the nature of this strange literary deposit. I must remark that the MSS. are not yet fully sorted, the large class of *select miscellanea* including almost everything, from Bible and Talmud down to wills and private accounts. Many of the MSS., again, are in such a fragile state that it is impossible to handle them until they have undergone the process of being steamed and pressed by an expert and covered over with glass; whilst others are still packed up in their cases waiting for their turn. These facts make it impossible for me to adhere in this series to some such order, as Bible, Talmud, commentaries and so on. I shall thus—besides considerations of the importance of the contents—be guided by the accessibility or by the clear writing of the MS., which will thus render it more susceptible of immediate publication.

Recto.

המכונן לכבוד עולם :	12. אונטיא וירימו היכל קדרש
המקים את חרבתיינו :	13. נחמייה יאדר זכרו
ויצב דלתיהם ובריח :	13 a. וירפא את הריסתינו
ונם הוא נלקח פנים :	14. מעט נוצר על הארץ כהניך
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ובצתתו מבית הפרכתה :	5. מה נהדר בהשנינו מאהל
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וכקשת נראתה בעז :	7. וכשמש משrokת אל היכל המלך
וכשחוון על יבלוי מיט :	8. בעז בענפי ימי מועד
וancaש לבונה על המנחה :	8 a. כפרח לבנון ביום קץ
הנאחו על אבני חפץ :	9. בכלי זהב חיפוי ונאטיל
וכען שמן מרוה ענף :	10. כוית רענן מלא גנרט

Verso.

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להיכיר לפניו עליון:	16 a. ויריעו וישמיעו קול אדריך
ויפלו על פניהם ארצת:	17. כלبشر יהדו נמהרו
לפניהם קדוש ישראל:	17 a. להשתחות לפניהם עליון
ועל המון העריכו נרו:	18. ויתן השיר קולו
בתפללה לפניהם רחום:	19. וירנו כל עם הארץ
ומשפיטו הניע אליו:	19 a. עד כלתו לשרת מזבח
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ובשם יי' התפאר:	20 a. וברכת יי' בשפטיו
העם כלו מפניו:	21. וישנו לנפל שנית
המפלא לעשות הארץ:	22. עתה ברכו נא את יי' אלהי ישראל

- XLIX.** 12 And they erected the holy temple,
Which was prepared for everlasting glory.
 13 Nehemiah, glorious be his memory ;
Who raised up our ruins,
 13 a And healed our desolations,
And set up gates and bars.
 14 Few were created upon the earth like Enoch,
And he also was taken within¹.
 15 Was there ever born a man like Joseph ?
And also his body was visited.
 16 And Shem and Seth and Enoch were honoured²,
And above every living thing was the glory of Adam.
 L. 1 The greatest among his brethren and the glory of his
people was
Simeon the son of Johanan the Priest.
 1 a In whose generation the house was repaired,
And in whose days the temple was fortified :
 3 In whose generation a well was digged,
A reservoir like the sea in its abundance².
 2 In whose days the wall was built,
The corner stones of the dwelling-place³ in the temple
of the King.
 4 Who took thought for his people against the spoiler,
And fortified his city against the oppressor.
 5 How glorious was he when he looked forth from the tent,
And when he went out from the house of the veil !
 6 As the morning star in the midst of a cloud,
And as the full moon in the days of the solemn feast.
 7 As the sun dawning upon the temple of the King,
And as the rainbow seen in the cloud.
 8 As the budding branches in the days of the solemn feast,
And as the lotus on the watercourses.
 8 a As flowers of Lebanon in the days of summer,
 9 And as fire and incense on the meat offering⁴.
 9 a As a gold plated vessel, and a chalice,
That is set with pleasant stones.
 10 As a green olive full of berries,
And as a wild olive-tree with branches full of sap.

¹ Or taken suddenly. "Taken within" would mean taken into heaven.

² See note, p. 203. ³ Or, *stronghold*. ⁴ Or, fire of incense on the censer.

- L. 11 When he covered himself with the garments of honour.
 And clothed himself with robes of glory.
- 11 a When he ascended the altar of majesty,
 And made glorious the precinct of the sanctuary.
- 12 When he received the portions out of the hand of his brethren,
 Whilst himself standing by the altar-fires :
- 12 a Round him a crown of sons
 Like cedar plants in Lebanon.
- 12 b And they compassed him about like willows of the brook,
- 13 All the sons of Aaron in their glory,
- 13 a And the offerings of the Lord in their hands,
 Before all the congregation of Israel,
- 14 Until he finished serving the altar,
 And arranging the fires of the Most High¹.
- 16 Then sounded the sons of Aaron, the priests,
 With trumpets of beaten *metal*,
- 16 a And they shouted and made *their* strong voice heard,
 To bring to remembrance before the Most High.
- 17 All flesh together hastened,
 And fell down on their faces upon the earth,
- 17 a To bow down before the Most High,
 Before the Holy One of Israel.
- 18 Then the singers uttered their voice,
 And upon the multitude they made² sweet melody.
- 19 And all the people of the land shouted,
 In prayer before the Merciful,
- 19 a Until he finished serving the altar,
 And had brought its customary offerings unto it.
- 20 Then he went down and lifted up his hands,
 Over the whole congregation of Israel,
- 20 a And the blessing of the Lord was upon his lips,
 And in the name of God he gloried.
- 21 And they fell down again a second time,
 The people all of them, before him.
- 22 Now bless ye the Lord, the God of Israel,
 Which doeth wondrously in the land.

¹ On the altar were various piles of wood which, when lighted, was used in the different parts of the temple. See the *Authorized Daily Prayer Book*, by the Rev. S. Singer, p. 200. ² Or, the voice of the multitude made. Cf. chap. xl. 21, and see note, p. 206.

The accompanying text, occupying in MS. the *recto* and *verso* of one leaf, represents a specimen of the new discoveries of the original Hebrew of Ecclesiasticus made by me during the summer months of 1897. This leaf will, of course, be soon re-edited together with the other new fragments, which cover a larger portion of Sirach than those already published, the first folio by me¹, and again with nine others by Messrs. Cowley and Neubauer²; and there is thus no occasion to enter here into a full description of the MS. Suffice it to say in this place that the leaf comes from the same codex to which we owe the publications just mentioned, and follows closely upon the fragments now preserved in the Bodleian Library. The notes will also on the same ground be few and as short as possible, helping the reader over the difficulties which the text may now and then offer. Indeed this specimen and those to follow are only meant as preliminary "Genizah Studies," and make, as such, no claim to finality.

XLIX. 12 קִרְשׁ חַיְבָל [So in the Syr. as well as some Greek MSS. Cf. Fritzsche.]

13 אָרָךְ זָכָרוּ [It would seem that the Gr. read οὐαρκάς.] Syr. חַרְבָּתֵינוּ

13a יְוִרְפָּא אֶת הָרָ' [Cf. 1 Kings xviii. 30. Syr. מְסֻחְפָּתֵן] Deut. iii. 5, דְּלָחִים וּבְרִיחָה [וַיַּצְבֵּב דְּלָ' וּבְ'] as well as Joshua vi. 26, יַצְבֵּב דְּלָחִיה. See also 1 Kings xvi. 34.

14 מַעַט [Clerical error for מַעֲט] Syr. זָעָרִין "few." Perhaps as much as לְפָנִים [נָלֹקֶח פָּנִים] or פָּנִים "taken within (the heaven)." The Cabballists

¹ See *Expositor* for July, 1896, pp. 1-15. The fragment published there was discovered by me, in the Hebrew collection of Mrs. Lewis and Mrs. Gibson, on the 13th of May, 1896 (not as late as about the beginning of June).

² *The Original Hebrew of a portion of Ecclesiasticus . . .*, edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., Oxford, 1897.

speak of an angel who is שר הפנימיות, but this is too late a notion for Sirach. This clause is omitted in the Syriac.

15. “If there ever was born another man like Joseph,” whilst the Syr. misread גַם נִי נְפָקֵדָה אֶם. See Gen. 1. 25 and 26. Cf. Fr., who already suggested “eine passive Form von בְּשִׁלְמָא בְּפָקֵד.” The בְּשִׁלְמָא of the Syr. may have been suggested by 1 Sam. xvii. 18 וְאַתָּח֙ תְּפִקֵּד לְשִׁלְמָוֹת.

16. See 1 Chr. i. 1 אָדָם שֵׁת אֲנוֹשׁ, but *Shem* being the ancestor of the Hebrews takes the place of honour with Sirach. The Syr. read נְבָרָא. Perhaps we ought to read נְכָבְדוּ (cf. the Gr. ἐδοξάσθησαν), which would give a better parallelism to the second clause תְּפִאָרָה אָדָם. The word תְּפִאָרָה seems to have been misread by the Gr. as בריאת.

L. I. The first clause om. in the Gr., whilst the Syr. seems to have read עַטְרוֹת יְהוָה (for וְתְּפִאָרָה). Note the יְהוָה in the second clause, for which we would have expected תְּהִינָּה. I must also mention that in verse 24 the original reads יַאמְן עִם שְׁמֻעָן חֲסֹדָו, which fact disposes at once of Graetz’s well-known hypothesis (שְׁמֻעָן הַחֲסִיד).

1 a] נְפָקֵד] Perhaps we should read נְבָדֵל, though only occurs in *Kal* (2 Chr. xxxiv. 10). The Syr. read לְבִדּוֹק] Cf. Fr. and others.

3] נִכְרָה מִקְוָה] This confirms Fritzsche’s emendation, ἐλατομήθη. Syr. אָשִׁיחַ בְּמַהְמוֹנוֹ. וְחַפֵּר מִבוֹעָא] “I will speak of them in his multitude,” which gives no sense.. The Greek χαλκὸς ὁσεὶ θαλάσσης τὸ περίμετρον is corrupt and suggests something like נִחְשָׁת כִּים. Codex A, however, reads λάκκος (for χαλκός). 2 Chr. xxvi. 10 וַיַּחַצֵּב בָּרוֹת ἐλατόμησε λάκκους. In Ps. lvi. 7, כָּרוֹ לְפָנֵי שִׁיחָה, Field gives from one Cod. λάκκον for שִׁיחָה. I am, therefore, inclined to read “A pit (or reservoir) like the sea in its abundance.” The comparison with the sea may have been suggested by Gen. i. 10 וְלֹמְקוֹה הַמִּם קָרָא יְמִים. See Hebrew Dictionaries, s. v.

שְׁחִיתָה and as well as 'Aruch Hashalem, s. v. שְׁחֵתָה and Levy's *Chaldäisches Wörterbuch*, s. v. شׁُחוֹת.

נשינה פנות [בנהה... פנות מען בהיכל מלך]² Perhaps the Gr. read below, verse 7, are given by the Gr. ναοὺς Τύψιστον which may also perhaps account for the ψόφος here. It is not impossible that מען is a corruption of מעון.

[מחתק]⁴ See Prov. xxiii. 28, which the Gr. misread מננה. Cf. Fr.

[מה נחרך]⁵ Cf. the Paitanic description (in the Day of Atonement) of the glory of the high priest when he left the sanctuary on the day of Atonement. אמרת מה נחרך היה כהן גדוֹל בצעתו מבית קדשי הקדשים בהגינוי or בגינויו Perhaps we should read מהיבל מאהל (see Job xxxviii. 8 and xl. 23) for מהיבל מאהל. Syr. read מהיבל. The Gr. had also probably מהיבל and translated ναοῦ, which was corrupted into λαοῦ, cf. Bretschneider, as quoted by Edersheim in the *Speaker's Commentary*. Suggested already by Herzfeld. Cf. Fr.

[וכירה מלא מבן] בכוכב אור⁶ Syr. The last word is only a clerical error, having come in from the first clause. [בימי מועד] The Greek seems to have misread מלא בימים. See below v. 8, from which it is clear that by ניסן is meant מועד. Cf. Wellhausen, *Die Kleinen Propheten*, p. 127 (Hos. xii. 10).

[משיקת]⁷ Prof. Israel Levy of Paris says, "this word is an Arabism meaning as much as to shine. Cf. the marginal reading of the Original Hebrew xlivi. 9 b, which gives משיקת for מזhor in the text." (See Dr. Perles' remark to this verse in the *Vienna Oriental Journal*, XI, p. 97.) Cf. *Tosephtha, Yoma* II: הילינו אמו עשתה נברשת של זהב שעל פתח חיל ובעשה שוחמה זורתה היי ניצוצות יוצאיין הימנה.

[בענפּי]⁸ Perhaps we should read [כנץ בענפי]. Cf. *Berachoth* 43 b והז אלמנות דקא Cf. *Eccl. xxxix. 13*. For the Syr. וכשותנה מלבלבי, see Löw's *Aramäische Pflanzennamen*, p. 380.

8 a [כפרה לבנון בימי קין Cf. Nahum i. 4, see Fr. The Syr. read קציר for קין.]

9 [לבונה על המנהה Cf. Lev. ii. 1 and vi. 8. Perhaps אש is a corruption of אשי, see Fr. The Gr. read ולבונה, whilst both the Gr. and the Syr. had מהטה.]

9 a [ככלי זהב . א... ל...] These letters are legible. The rest of the clause (indicated by the dots) is partly faded and partly torn. Cf. 2 Chr. iii. 5-9. The scribe may have written חבו [ונאטיל] Cf. Arab. *natil*. See Kohut, s.v. נטָל (2) or אנטל. In the New Testament, "pot" is used for ξέσταρις (Mark vii. 4), Lat. *sextarius*, a measure "containing nearly one pint English." Cf. Esther i. 6, 2 Chr. ix. 18 מאוחים [אבני חפץ] Cf. Isaiah liv. 12, Eccl., Original Hebrew, xlvi. 11 b.

10 [כווית רענן מלא גנוג] Gr. ἡλαλά ἀναθάλλουσα καρπόν, Syr. יותא הדירא. See also Isaiah xvii. 6. [נכען שמן Cf. Neh. viii. 15 עלי זית ועלי עז שמן]

11 [כבוד . תפארת] Cf. Exod. xxviii. 40. The Gr. had probably בלא ח' Cf. Ez. xxviii. 12.

11 a [מ' קודש הור] The Gr. *Tamid*, ii. 3, and ibid. 5. Cf. *Tamid*, ii. 3, and the *mu'rekha* נצב על מערכות המערכה השניה לקטורת *hizyto sheti mu'rekhot basch* 5. Maimonides in chap. II of *halchot tamidin* 2 §, *halchot tamidin* 3, ווערכיכים בראש המזבח מערכה נдолה של אש בזמנ שבחה ג' רוצה להקטיר היה עולה בכבש והסן ביוםינו הגיע למחצית הכבשacho הסן ביוםינו והעלתו הושיט לו הראשן הראש והרגל . . . וכך היו מושיטין לו כל שאר האיברים והיא סומך עליהן וורקן.

12 a [עטרת בנימ] Cf. Prov. xvii. 6.

12 b [י' בערבי נחל Cf. Job xl. 22. The confusion of the Gr. we have probably to seek in Lev. xxix. 40.]

14 [ולסדר נסכים] Note that ver. 15 regarding the libation (נסכים) is omitted in the Hebrew. One is inclined to think that it was overlooked by the copyist through homoeoteleuton (the Gr. version suggesting that it also finished with נסכים); see, however, 2 Chr. xxix. 27 ובעת החול העולה החול Shir ה'

ווהחצורתה, no mention being made there of the libations, cf. Herzfeld's *Geschichte*, II, pp. 163–166.

16 a Read *לְהַכֵּר* [לְהַכִּיר]. Cf. Num. x. 10 and Ps. xxxviii. 1. The Syr. is probably a corruption from *לְמַדְכָּרוֹ*.

ועל. והשיר משורר [וַיְהִי] השיר קולו 18 Cf. 2 Chr. xxix. 28 (נֶר מְעֵרְבִּי) Perhaps the lighting of the *Tamid*, V, 1) is meant by it. The Gr. seems to have read ועל המן העריבו רן. The Original Hebrew, xlvi. 9, would suggest reading here instead of ועל וְקוֹל המן וְקוֹל.

19 a Perhaps the Gr. read תְּפָאָרָת for *לְשָׁרָת*. Cf. Fr. [נְסָכִים וּמְשֻׁפְטִים] Probably the *nescimus* and the *menachah* are meant by it, see Num. xv. 24 and elsewhere.

21 [...] The rest is illegible, but the faint signs still discernible suggest *הָעָם כָּל* [...] .

22 See Original Hebrew, xlvi. 25 b. See Judges xiii. 19.

PS. To the kindness of Prof. Bevan I am indebted for the following suggestions: xl ix. 14 read for פְּנַיִם *פְּרָתָם* for פְּנִים; l. 3 אֲשָׁאָה בָּם, etc.; see line 9 of the Mesha Inscription (in Prof. Driver's *Notes on the Book of Samuel*, p. lxxxvi), where the words occur ("And I made in it the reservoir ?"); ibid., p. xli "the depression, cf. pit" —*שְׂוִיחָה* —*מְשֻׁקְתָּה* pron. *שְׁוֹק*, the root *שְׁוֹק* being the Hebrew or Aramaic equivalent of the Arabic "to dawn." 16 The Syriac translator may have thought of 1 Chr. xvi. 4 *לְהַכֵּר וְלְהַזְרֹות וְלְחַלֵּל*.

S. SCHECHTER.